

Registered.

L. No. 39

THE NUR AFSHAN

Vol. VII

FRIDAY:—DECEMBER 4th, 1903.

No. 49

EDITORIAL NOTES.

We give our readers a brief account of the Babism of Persia from the pen of Canon Bruce D.D., written for THE MISSION WORK. The movement reveals two things connected with the rising of religious sects of this kind. The first is the fact that the Muslims of Persia are seriously disturbed in their faith upon the Islamism of Persia. The second is that when men are thus disturbed it is easy for any impostor to lead them away into any form of error which pretends to a higher spiritual life.

The *Friend of Sylhet* gives us the following interesting statement as to the census of the religious world.

"Some time ago a Mahomedan correspondent claimed the greatest number of adherents in the world for the followers of Mahommed and brought this forward as one reason why he believed in the Mahomedan religion. A kind correspondent has kindly sent us the latest statistics of the religious census of the world. He says:—

"The latest census of the world, compiled by Dr. H. Zeller, the director of the statistical Bureau in Stuttgart, distinguishes the adherents of the different religions of the world. According to his calculations, the human race embraces in round numbers, 1,544,510,000 souls. Of this totality Dr. Zeller allots as follows:—

To Christianity	534,940,000
" Islam	175,200,000
" Judaism	10,860,000
Other religions	823,420,000

In a comparative sketch of the various religions he estimates that out of each 1000 of the earth's present inhabitants, 349 are Christians, 114 Mahomedans 7 Israelites, and 533 adherents of other religions."

"By their fruits ye shall know them" is an infallible rule by which we may test the genuineness of a religion whether exhibited in the claims of an individual or in the pretensions of a religious cult. The Rev. James Calvert a Missionary to the Fiji Islands was asked to give in one sentence a proof of the success of Missions. He said:

"When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet, and heads, of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals, who had taken part in that inhuman feast, gathered about the Lord's table."

In an impressive address delivered before the Synod of India by the Rev. Mr. Hatch, General Secretary of the India Christian Endeavour Society, he called to our minds three of the most distinctive influences of the Gospel in regenerating the human race as exhibited in action.

The first of these is expressed by the word COMPASSION. This is not pity which, although a virtue in its sphere is not compassion. Pity as a sentiment may not and usually does not lead to action: Compassion is that love for the suffering and needy, which suffers and even dies to help and to save sick and suffering and lost men. Jesus had compassion upon the multitudes because they were hungering and wandering in spiritual darkness as sheep that have no shepherd. This compassion is seen in the disciples of Christ just in so far as they are moved by the spirit that was in him. It is seen in the devotion and self-denial of a multitude of men and women, who by a thousand ministries seek to help and to save their fellow men.

The second great characteristic of the Gospel as seen in action is DIFFERENCE. By this we do not mean that code of etiquette which leads men to show respect to the aged or to the dignitaries of earth and regulates the ordinary intercourse of civilized humanity, but it means something far different. It means that respect which men, who are exalted by reason of wealth or education or social standing, may show to the lowliest of men. It is seen exemplified in the attitude of Jesus toward men; in the uniform respect he showed towards the false disciple Judas as well as towards the true disciples Peter and John; in his readiness to hear the requests of all manner and condition of men; in his love for little children and his compassionate charity towards the lowliest and most despised of men. So to in some degree the same thing is seen in the true followers of the Lord Jesus.

The last point made by Mr. Hatch was the influence of

this Divine compassion upon the machinery of the Church and the world. It does not dispense with organisation, but often creates it and greatly enlarges it. Its effect is to enliven and enlighten it. It gives energy to all its parts. The spirit of unity and strength is inspired and the result is greatly increased efficiency in all the work of the Church and in all its influence as seen in benevolent action in the affairs of the world.

The Rev. Mr. Hatch, after spending three years in India, is soon to sail for America. He has visited the churches in every part of the Empire and has done much to encourage the work of churches, especially among the young people. We wish him a safe journey and much blessing in his ministry in America. The influence of such men upon the infant Church of India cannot be estimated in the terms of human calculation. It can only be known in eternity.

THE PROOF OF THE RESURRECTION OF JESUS CHRIST, AND ITS PLACE IN CHRISTIAN THOUGHT AND WORK.

VII.

In addition to the historical line of argument for this "most comforting and inspiring fact in the whole history of humanity," there is the *positive argument* from the NATURE OF CHRIST. If we are led to conclude from the words and works of Jesus, and from the fulfilment of Prophecies in His life, that He was the Messiah, the Holy One of God, the very Son of God, according to His own claim;—then the conclusion is unavoidable that the resurrection was absolutely necessary. It was not possible that He, having the Divine Nature, with life in Himself, should be permanently held in the thrall of death. In laying down His wonderful life, He manifested INFINITE LOVE, and infinite love must live forever.

Therefore it was necessary that He should rise from the dead. It was not possible that the Holy One of God "should see corruption."

Again, it necessarily follows from the JUSTICE and OMNIPOTENCE of God that it was impossible for such a God to suffer the Innocent and Holy One, Who, "for our sakes was forsaken on the Cross," to remain in the power of darkness and to moulder in the grave, under the curse which sin brought into the world. The JUSTICE of God would necessarily crown such a vicarious Sufferer "With Glory and Honor."

Further, Christ's work for us needed this consummation to prove that His life and death were VICARIOUS, and not simply like that of any other good man, who had been persecuted and murdered.

The Resurrection was necessary to make it possible for the Holy Spirit to come and continue the work that Christ had begun. His presence, according to the promise of Christ, both on the day of Pentecost, and in the hearts and experiences of Christ's people all down through the ages, proves that Christ rose from the grave, according to His own promises and prophecies. John XV : 26. XX : 22. Acts II : 33.

The sanctification of believers is a constant proof of the resurrection and present life of their Lord.

Thus, whichever way we look at it, the Resurrection of Christ is a glorious fact;—a necessary fact;—a triumphant-

ly established fact;—an incontrovertible fact. Our belief in Christ is shielded at every point, from the attacks of the enemy, by the Resurrection of Jesus Christ. This great central miracle establishes the credibility of all that precedes and all that follows it. The miraculous birth, the miraculous works, the redeeming death, the glorious ascension, the outpouring of the Holy Spirit, all cluster around this great central miracle, and stand or fall together with it. "Fear not; for I am the first and the last; I am He that liveth and was dead, and behold I am alive forevermore."

I have mentioned but a few of the historical facts which require the Resurrection of Jesus Christ as their explanation and motive.

I have touched upon the credibility of the records; the number and reliability of the eye witnesses; the minute character and value of their testimonies; the great transformations of character and life which depend upon the resurrection for their cause and inspiration; the new ideas which were born in men's minds; the new ideals which henceforth governed their lives; the great and unquestionable monumental proofs which have existed through the Christian era; and finally the marvellous effects which have been evident in the world.

What historical fact has such varied, complete, and unanswerable proof depending upon and illuminating it, as the resurrection of Jesus Christ? It transcends in splendor and in cumulative effect all human events. We may surely help to swell the triumphant chorus of the Church of Jesus Christ in all the ages, in the victorious psalm which bursts forth from the heart of every believer, "The Lord has risen indeed, and become the first fruits of them that are asleep." see XVIII. (a) In addition to me.

We have seen the importance attributed to the Resurrection of Christ by the Apostles and early Church;—we have canvassed the objections of Infidels, and shown how they dishonor the nature and intellect of man;—we have seen what incomparable proofs Christianity has to produce for the verity of the foundation facts of its splendid faith;—and now finally, may we say in a word that we should be guided in our use of this great central fact of our religion, by the example of the Apostles. They made it the corner stone of their preaching. Did they preach faith? They founded it upon the Resurrection of Him who now lives to fulfil His promises. Did they preach Hope? Its secure basis is in the Risen Christ. Did they preach a new life? They made it to depend upon our union with Christ in the resurrection. In fact whatever they preached they were sure, in the last analysis, to refer it to the resurrection of Christ, as the motive above all other motives the warrant of their authority as preachers of His word, and the guarantee of the truth and Divine authority of the word itself. We shall not go far astray, if we follow their inspired example.

The Man of Calvary lifted up before the eyes of those who sit in darkness and under the shadow of death, must be crowned with the glory and honor of the resurrection light, before He will win the allegiance and loyal service of every kindred and nation and people and tongue.

The dying Christ may stir our gratitude and awaken our repentance and love; the Risen, living Christ, to whom all power has been given in Heaven and on Earth, will command our obedience and devotion, and fill our lives with hope and peace and joy in believing.

The writer acknowledges his indebtedness to "Modern Doubt and Christian Belief" by Theodore Christlieb, D.D. for his quotations, and for the general line of his argument.

H. MARSTON ANDREWS.

Current Thought and Incident.

THE BABIS OF PERSIA.

The Babi movement in Persia is one of the most extraordinary phenomena in the history of the religions of the world. To understand it all one must know that the Mohammedans of Persia are divided into two parties, the orthodox Shiah, the legalist or Pharisee, and the Sufi mystic, the spiritualist or Sudducee. The former hold that God has never left the world without an infallible Lawgiver or an interpreter of God's Law given by prophets, of whom Mohammed was the last; but he was succeeded by Imam, who are infallible as interpreters of the Koran and of the traditions of the prophet. The latter hold that God has never left the world without a perfect man, whom they believe to be an incarnation of the Deity. The former are deists, the latter pantheists. As it is very difficult to find the Perfect Man, when any ascetic among them professes to be such the Sufi mystic are easily led to believe in him. This partially at least, accounts for the number of followers that the Bab, and his successor the Beha, were able to draw after them.

ORIGIN OF BABISM.

In A.D. 1844 a man named Mirza Ali Mohammed, in Shiraz, claimed to be the Perfect Man, the incarnation of the Deity for the present age. He soon, by his asceticism, attracted to himself a great number of disciples. His followers certainly, if not himself, did not conceal their bitter and intense hatred for the Mohammedan clergy, or mullas. They entertained an equal hatred for the reigning dynasty. Though the movement began in the south of the kingdom, it gained more followers in Mazanderan, a Northern province, on the south-eastern shore of the Caspian Sea, than in any other. The people of Mazanderan are a different race altogether from the Persians of Shiraz, and speak a different language. They are Turks, and their language is a dialect of Turkish. The family of the present dynasty are Mazanderanis, and it is probable that for this very reason the hatred of the Shah was more bitter among the Mazanderani Babis than among those in other parts of the kingdom. If "a prophet is without honour in his own land," how much more a cruel tyrant! Be that as it may, within four years of the date of the foundation of the religion the Babis of Mazanderan rose in rebellion against the Shah, and the insurrection was so strong that for a time it seemed to menace the supremacy alike of the reigning dynasty and of the Mohammedan faith in Persia. After nearly two years of bloody warfare it was put down with difficulty in the end of A.D. 1849. The Bab himself and a great number of his followers were taken prisoners, and he was executed by order of the Shah at Tebriz in A.D. 1850. Hundreds of Babis at that time, and in the many persecutions that followed, endured terrible tortures and suffered martyrdom for the faith.

One of the chief doctrines of the Bab, one which he never wearied of repeating and emphasizing, is that his revelation is not final; that he is not the last of the Theophanies which, at longer or shorter intervals, shine forth in the phenomenal world for the guidance of mankind; and that after him a greater Revealer, whom he calls *Man yudh-hirukallah* (He whom God shall manifest) shall appear for the consolation of his followers ("The History of the Bab," Browne).

A year before his martyrdom the Bab nominated Mirza Yahiya, a lad of nineteen, to succeed him, under the title of Subh-i-Ezel ("the morning of Eternity"). From 1850 to 1858, Subh-i-Ezel continued to be regarded by all the followers of the Bab as the Incarnate Deity, the Hazrat-i-

Ezel ("His Holiness the Eternal"). There was a terrible persecution of his followers in September, 1852, which proved fatal to nearly all the principal apostles of the new faith; and until that time Subh-i-Ezel remained in the neighbourhood of Teheran in the summer, and in Mazanderan in the winter.

Immediately after the great persecution and massacre of 1852, Subh-i-Ezel fled to Baghdad, where he was joined a few months later by his half-brother, Mirza Hosein Ali, who was thirteen years his senior. The cause of this persecution was an attempt made on the Shah's life by Babis.

At this time, and till A.D. 1858, Mirza Hosein Ali was, to all appearance, as faithful a follower of his half-brother as he had been of the Bab. About 1862 the Turkish Government, in order to please the Shah, decided to transfer the Babi exiles from Baghdad to Adrianople, and they were actually transported thither in December, 1863. The exiles remained in Adrianople till 1868.

DEVELOPMENT OF SCHISM.

During their sojourn there a schism rent the Babi Church. Subh-i-Ezel was too gentle, and lacked the firmness, the ambition, and the self assertion necessary to direct and control such a body of fanatics and he left the direction of affairs in the hands of his half-brother, who was a man of much more resolute and ambitious character. After having for some years acted as Vicegerent for his brother, Mirza Hosein Ali determined to take the reins of government into his own hands, and throw Subh-i-Ezel overboard altogether. The date of his taking this important step is not certain; probably in the summer of 1863 Mirza Hosein Ali proclaimed himself to be the promised successor of the Bab, and called upon Subh-i-Ezel, and all Babis in Persia, Turkey, Egypt, and Syria to acknowledge him under the title of Beha Ullah, or "the light of God."

In July or August, 1868, the Ottoman authorities, perceiving signs of increased activity among the Babis at Adrianople, and learning that they were divided into two hostile factions, removed Beha Ullah and his followers to Acre in Syria, and Subh-i-Ezel and his adherents to Famagusta in Cyprus, where, strange to say, he continued to be, as long as he lived, a pensioner of the British Government.

The partisans of the Beha, as he is generally called, have rapidly grown in strength and numbers ever since the schism took place, and the other party have dwindled into an insignificant sect. Both the Bab and the Beha followed the example of Mohammed in acknowledging that their only miracles were their inspired writings. Beha is a very voluminous writer, and his oracles were, a few years ago, disseminated in all parts of Persia by messengers, who braved the greatest dangers and endured terrible hardship in carrying from place to place letters which his deluded followers firmly believed to have come from God.

"That this new faith," says Browne, "set forth, for the most part, not in the language of the people, but in Arabic treatises of interminable length, at once florid and incorrect in style, teeming with grammatical errors the most glaring, iterations the most wearisome, and words the rarest and most incomprehensible, should have power to inspire its votaries with a courage so stubborn as to threaten for several years the very existence of the established religion and the reigning dynasty, and should stir up an insurrection which all the armed forces of the Persian King, all the anathemas of the Mohammedan clergy, all the tortures which an Asiatic tyrant could devise or his myrmidons execute, could, by dint of ruthless and repeated massacres, only check for a while, but not permanently, subdue—all this, however strange it may seem to a European, is, in the history of the East, not much more remarkable than is

the accession of a new dynasty, the partition of a principality, or the annexation of a province, in the history of the West."

DOCTRINES HELD.

The doctrines of the Behais, as the followers of the Beha are now called, are a strange mixture of the teaching of Mohammed, of the Gospels of Christ, and of the mystic writings of the Soofis, all interpreted in a pantheistic sense. Beha professes to be Jesus Christ returned to the world in the person of God the Father, and says that the Bab was John the Baptist. He died about the year 1893. But his followers seem to have lost by his death nothing of their belief in him, or of their zeal in the propagation of their religion.

Two difficulties in their faith, which would seem to a Western to be insurmountable, appear to occasion them but little trouble. (1) All Babis, from 1850 to about 1868 including the Beha himself, acknowledge Subh-i-Ezel as God incarnate. Shortly before the latter date Subh-i-Ezel ceased to be God, and the Beha took his place. Mr. Browne relates the explanation of this difficult problem given to him by a Behai (and the writer has heard the same from others in Persia). A follower of Beha said to him: "I was long torn with doubts about this, but they were finally removed by this verse on which I chanced one day in the Beyan (the Bible of the Bab): 'Thou takest Divinity for whomsoever Thou pleasest, and givest Divinity to whomsoever Thou pleasest: Verily Thou art the Almighty and the wise.'" (2) The second difficulty is as great as the first. Divinity was taken from the Subh and given to the Beha, and he became God. But the God is dead, and, as pantheists do not believe in the continuation of personality after death, he no longer exists.

THE RAPID SPREAD OF BABISM

may be accounted for by the fact that when the Bab appeared the whole population of Persia was groaning under the tyranny of both the Shah and the Mohammedan priesthood. It only required a spark to fire the mine which had been laid. The lofty pretensions of the Bab and of his two successors, responding, as they did, to the Soofis' expectation of the appearance of the Perfect Man, who should deliver them from the bondage under which they groaned supplied the spark, and the conflagration that followed was in proportion not, to the brilliancy of the spark, but to the greatness of the mine that waited for it.

PSEUDO-MARTYRS.

Much has been made of the thousands of Babi martyrs who have endured torture and death for their faith. But nine-tenths of them in no way deserve to be numbered in the roll of the "white-robed army of martyrs." They rose, as a body, within four years of the appearance of their prophet in rebellion against their sovereign, and almost all, if not all, who perished in the first persecution (1848-49) were slain, not for religious, but for political reasons. The same may be said of the victims of the massacre of 1852; it was caused by one of their number having attempted the life of the Shah. It is a tenet of their religion that it is no sin to lie when by doing so they can save their lives. When accused of being Babis they will always deny their faith; and when persecuted as they have been lately in Yezd and other parts of Persia, their enemies give them no opportunity of choosing between life and death. But when, in spite of denying their faith they are unable to conceal it any longer, the Moslems slay men, women, and children in cold blood without any trial. There have been a very few cases, some of them known to the writer, in which they have been granted a trial, and have died rather than curse the Bab or the Beha; but even most of these cases a bribe would have been more efficacious in saving their

lives then cursing their prophet would have been. To these considerations must be added the fact that they have proved by their own conduct in many instances that if they had the power they would be as cruel persecutors of the Mohammedans as they now are of them.

NUMBERS AND PROGRESS.

It is not possible to ascertain with any degree of accuracy the number of Babis now existing in Persia. They are variously computed as numbering anything between 500,000 and 1,000,000. As they are secret society, and will always deny their faith to strangers, no census of their number can be taken. It is certain that they are to be found in all parts of the kingdom and in all ranks of society, and that many of the highest Government officials and of about the person of the Sovereign are Babis at heart. By far the greater number of them are Behais; but there is still a small community of Ezelis also.

The movement has, on the whole, been helpful to the progress of civilization and to missionary work in the country. Naturally they hate their Mohammedan persecutors and are friendly with Christians. As they seldom fear treachery from the latter, they freely confess their faith to them, and seem to convert them to their own religion. While the orthodox Shiah believes that Jews and Christians have corrupted their Scriptures, and that, for this reason, the Bible is no longer the Word of God, the Babis acknowledge that it is genuine and uncorrupted. A good number of them have become Christians, and we believe that many more, who are on the most friendly terms with the missionaries, are convinced of the truth of the Gospel in their hearts, and only hindered from publicly confessing their faith in Christ by the fear of persecution, both from their own fellow-religionists and from the Moslems.

The movement has also brought about a great step in advance in the direction of religious liberty. The early persecutions of them were the work of the civil authorities, but, as stated above, more for political than religious reasons. The later persecutions and massacres have been almost entirely the work of the mob, egged on by the preaching of the Mullas; and the perpetrators of them have been in several instances punished by the civil authorities.

If they only would come out of their concealment, and, like Christians, openly confess their faith, instead of con-

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stantly denying it; we believe that they would gain the liberty they seek much sooner than they will by their present cowardly policy. They are also strongly in favour of education, and, wherever they have the opportunity, gladly send their children to missionary schools.—CANON BACCE, D. D., in *The Mission World*.

FRESH AIR AND EXERCISE.

Obstinate cases of malaria, that have withstood ocean voyages, mountain heights and quinine dosing, are said to have been conquered by systematic and continued walking. What the malarial patient wants most to do is to sit indoors, nursing his aches and pains, or to lie down and doze. Advocates of the walking cure maintain that fresh air is an antidote not only to the malaria itself, but to the blues, which usually accompanies it. Their advice to the sufferer is to dress up warmly, if the weather is damp or rainy, and go out to walk. Wear flannel next to the skin, stout shoes and feather-weight rubbers, a raincoat and a wrap to throw around the shoulders against draughts and too rapid cooling off. When one comes to think of it, there are few maladies on earth, or in the waters underneath the earth, that fresh air and moderate exercise are not good for.—New York Tribune.

A MARVEL OF SCIENCE.

During a visit to the South with an eclipse expedition some years ago, says the Omaha Mercury, an eminent American professor met an old negro servant whose duty it was to look after the chickens of the establishment where he was staying. The day before the eclipse took place the professor, in an idle moment, called the old man to him and said "Sam if to-morrow morning at eleven o'clock you watch your chickens you will find they will all go to roosts."

Sam was skeptical, of course, but when at the appointed time next day the sun in the heavens was darkened and the chickens retired to roost, the negro's astonishment knew no bounds. He approached the professor in awed wonder. "Massa," he asked, "how long ago did you know dat dem chickens would go to roost?"

"O, a long time," said the professor, airily.

"Did you know a year ago, massa?"

"Yes."

"Then dat beats de world!" exclaimed the astonished old man. "Dem chickens weren't hatched a year ago."

A HOSE OF FIRE,

A new invention which will undoubtedly play a large part in naval engagements of the future is described, with illustrations, in the current issue of Harper's Weekly. It is a shell which, by means of a torch attached to its base, can be followed throughout its flight in a night attack. Fired from an automatic gun at the rate of four shots a second, a practically continuous stream of fire is thrown which can be directed like water from a hose, without using the sights of the gun. The "torch" shell will be of especial value in repelling the

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GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A—THE SCRIPTURE EXAMINATIONS, 1904.

To be held in July 1904. Properly certificated lists of candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1904.

SENIOR CANDIDATES are those who have passed the Middle School or some higher Examination previous to January 1904. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

CONDITIONS.—Candidate must be a native of the Panjab under 23 years of age. Christian competitors must not have studied in a Theological College.

SUBJECTS FOR 1904.

SENIORS 1.—I. Samuel. 2.—St. Matthew and the Epistle to the Galatians. 3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

JUNIORS 1.—I. Samuel. 2.—St. Mark. Also, by heart, Chapters ix and x.

PRIZES.

SENIOR DIVISION : Rs. 25, 18, 12, 8.

JUNIOR DIVISION : Rs. 15, 12, 8, 5.

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B.—THE HISTORY EXAMINATION, 1903.

To be held in December 1903. Properly certificated list of Candidates, including age and birthplace, must be sent to the Principal C. M. College, Amritsar, on or before November 1st. Three Prizes are offered of the value respectively of Rs. 25, 15 and 10.

The Subject for 1903 will be Macaulay's Essays on Clive and Warren Hastings.

By Order of the Committee of Management.

October 1903.

attacks of torpedo boats at night, as the destroyer can be hit immediately after she has been "picked up" by the battleship's search-light, without any loss of valuable time in finding the range or elevating the sights. Mr. J. B. Semple, the inventor of the new shell, has just received an order for several thousand of the illuminating attachments for use in coast-defence practice.

ALL ONE IN CHRIST.

"One is your Master, even Christ, and all ye are brethren"
(Matt. xxiii. 8).

One name, to every Christian dear,
Should join all hearts in one ;

Who draw to God the Father near,
Through His beloved Son.

One Saviour only do we own,
The wellspring of our joy ;

Who only could for sin atone,
And Satan's power destroy.

Oh what a bond of union sweet
Our faith in Christ should be,

As round one common mercy-seat
Who humbly bow the knee !

May we, as branches of one Vine,
Cleave to the Parent Stem,

As sandalwood may we ever shine
Around one Diadem !

Should coldness sever hearts on earth
That seek one Home above,

Who own one Saviour's matchless worth,
And Share His constant love ?

My brother, let me clasp thy hand !
If we in Christ are one

Should we not thus as brethren stand,
And cheer each other on ?

One Lord, one cleansing blood
Should all true hearts unite

In holy Christian brotherhood,
Most precious in God's sight !

Clevedon, Somerset.

W. KITCHIN

AL-HAQQ.

The chief aim of this *monthly urdu* paper is to put "Christ crucified" before Non-Christians and especially before Mohammadans. The paper is in no way a commercial concern. It is therefore sincerely hoped that all who are interested in the evangelisation of India will by their support help in the task of producing it.

To those Missionaries and Christian friends who desire to distribute "Al-Haqq" amongst Mohammadans, the paper will be supplied at the following annual rates including postage :—

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FOREIGN TELEGRAMS.

CONSTANTINOPLE

London, Nov. 25.
Protracted councils are being held at Constantinople extending through the night, about the Porte's reply to Austria and Russia.

RE-OCCUPATION OF HAICHENG.

London, Nov. 25.
A Standard's de-patch from Tientsin states that the Russians have re-occupied Haicheng, thirty miles north of Niuchwang.

PROPOSED IMPORTATION OF CHINESE

London, Nov. 25.
Mr. Perry, Chairman of the Rand Native Labour Association, has arrived in London, and sails for Hongkong next week to arrange details for the exportation of Chinese labour to South Africa, in view of the expected passing of the Transvaal law authorising alien labour.

FRANCE AND THE PANAMA CANAL.

Allahabad, Nov. 25.
London, Nov. 24.—M. Delesse has declared that the extension of the Panama concession to the French Company from 1901 to 1910 is contestable. The new Republic has offered to confirm the extension, wherefore France has no course but to enter into relations with the new Republic.—Pioneer Special.

LORD ROSEBERRY'S VIEWS.

London, Nov. 26.
Lord Rosebery, speaking at a meeting at the Surrey Theatre last night, said he did not believe the nation would change its policy on the personal pledge of one statesman. Mr. Chamberlain, he said, had discovered a disease which did not exist, and proposed a remedy which was worse than the disease. His (Lord Rosebery's) view was that no reason had been shown for a general or sweeping action regarding the fiscal system.

A FIGHTING SPEECH.

London, Nov. 26.
London, Nov. 26.—Lord Rosebery's speech yesterday was the best fighting speech he has yet made. He demolished Mr. Chamberlain's sophistries, and appealed specially to Londoners to take the vanguard in the fight against tariff tinkering. A voice interrupting with, "If you'll lead," roused the audience into making an enthusiastic demonstration.—Indian Daily Telegraph Special.

BRUSH WITH DERVISH RAIDERS.

London, Nov. 26.
General Manning's Brigade, in returning to Bobote, encountered 220 Dervish raiders and killed, six besides capturing 3,000 head of stock.

THE HOTTENTOT REBELLION.

London, Nov. 26.
The rebel Hottentot Chiefs are awaiting the arrival of the Governor at Keetmans Koep, and a satisfactory solution is anticipated.

A MODIFICATION REFUSED.

London, Nov. 26.
Before assenting to the reforms, the Porte begged Austria and Russia to modify the scheme, but received an absolute refusal, the Russian ambassador yesterday repeating the refusal in a strong note. The Porte's attitude then completely changed.

AMERICAN TREATY WITH ZANZIBAR.

London, Nov. 26.
The American Senate has ratified a treaty permitting Zanzibar to place a small tax on American vessels for the upkeep of lighthouses and harbours.

PROPOSED RAILWAY.

Calcutta, Nov. 26.
In connection with the military preparations now on foot in the Teesta Valley, the Englishman learns that proposals have been made for laying down a line of rails from Silliguri to the head of the Sivok gorge. The route has been surveyed, and presents no engineering difficulties of any kind. There are two proposals, the first is that the line should be the light military gauge which is now being so extensively employed on the North-West Frontier and which proved so useful at the Delhi Durbar. The other proposal is that the northern section of the Eastern Bengal State Railway should be extended to Sivok, on the ground that hereafter it might facilitate trade down the Teesta Valley.

RUSSIA AND THE TIBET MISSION.

London, Nov. 27.
The Russian papers are constantly discussing the British expedition to Tibet and enlarging on its effects, direct and indirect, upon Central Asia generally, because it will establish British prestige to the detriment of Russian. They also dwell upon the necessity of thwarting the ambitious designs of Great Britain.

GREAT BRITAIN'S DUTY.

London, Nov. 27.
The *Standard* in an article on Lord Curzon's tour remarks,—"It is the duty of Great Britain, in view of the various manifestations of Russian unfriendliness in Persia, and the possibilities connected with the Bagdad Railway, to prepare in good time for all contingencies. Lord Curzon's conferences with the native authorities in the Gulf constitutes evidence and a pledge that our influence in Southern Persia must be predominant,

TENSION RELIEVED.

London, Nov. 27.
The Port's acceptance of the Macedonian reform scheme relieves the momentary tension, but the difficulties of the execution of the reform scheme are such as to offer frequent opportunities for dilatory tactics in the future.

ADMIRAL ALEXIEFF'S RETURN DELAYED.

London, Nov. 27.
It is stated at St. Petersburg that Admiral Alexieff's return is delayed by the negotiations in the Far East. He has received the Tsar's orders to press matters.

While the Japanese Government is acting on foreign counsels in a pacific mood, Russia is doing everything to conclude the negotiations.

Three quarters of the Russian fleet is now massed in, or moving towards the Pacific, and practically nothing is left in European water.

SPEECH BY A JAPANESE EX-MINISTER.

London, Nov. 28.
Reuter wires from Tokio that the ex-Minister of Commerce Count Oishi, who has lately visited Manchuria, has made a speech declaring that it is necessary that Japan should suspend negotiations and demand an instant stoppage of the incessant increase in the Russian forces in the Orient; and in the event of a refusal to appeal to arms.

THE PROGRAMME.

London, Nov. 30.
Reuter learns that the expedition will advance to Gyantse, the second town in Tibet, on the road to Lhasa, and then attempt to reopen negotiations. Neither a permanent occupation of Gyantse nor an advance on Lhasa is at present intended. The date of the advance is not yet fixed.

Reuter wires from Tien-Tsin in that the British military authorities are arranging for the engagement of foreign interpreters from Szechuan for Tibet.

REPORTED ANGLO-CHINESE UNDERSTANDING.

It appears that an understanding exists between Great Britain and China to hold Tibet against Russia in the event of necessity.

PURCHASE OF SHIPS BY RUSSIA.

London, Nov. 30.
The *Daily Telegraph* states that Russia is negotiating for the purchase of two battleships which Chili had built in England. It is suggested that Russia wishes to prevent Japan acquiring these vessels; moreover, Russia herself is about to spend a large sum in new ships.

RUSSIAN FEARS.

London, Dec. 1.
The *Nouvelles* regards Lord Curzon's speech at Sharajah as indicating the intention of Great Britain to gradually extend her dominion on the Arabian Coast, and the Persian Gulf. If so, Turkey, France, and Russia would be justified in demanding compensation.

CHINA AND SOUTH AFRICAN LABOUR.

London, Dec. 1.
Nothing is ascertainable in London in confirmation of the statement that the China Government had prohibited the recruiting of labourers for the South African mines. There is much anxiety to ascertain the facts owing to the importance of the question.

PROSPECT OF A SETTLEMENT.

London, Dec. 1.
Diplomatic circles in Berlin believe that Russia and Japan will settle their differences in a friendly manner.

At the weekly reception of Diplomats at St. Petersburg, Count Lamadorff spoke most optimistically of the prospects of a pacific settlement between Russia and Japan and also spoke sanguinely of the situation in Macedonia.

THE AUSTRO-RUSSIAN PROPOSALS.

London, Dec. 1.
It is stated that the Austrian and Russian Ambassadors have agreed to the details of the first two reforms, namely, the appointment of Assessors for the Inspector General of Macedonia, and the re-organisation of the gendarmerie. M. Fogatscher, and M. Hartwig, officials of the Austrian and Russian Foreign Offices, are mentioned as Assessors and their proposals will be submitted to a committee of three high Turkish officials.

THE PUNJAB MANOEUVRES.

Allahabad, Dec. 1.
As there is apparently a scarcity of waterproof sheets available for the manoeuvres near Rawalpindi, the troops and followers will have to rely upon blankets only. No tents are to be allowed, except for General Officers, and a few superior members of the Staff.

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